/1378 cont./

X 575 they are now full-fledged members of the men's group. From now on they will have free access to every Kina festival, and those details which up to now have remained unexplained or undisclosed will be presented openly before them on the next occasion.

In March, 1922, the Kina was held for the last time among the Yamana. The men who took part crowded it all into a few days, but nevertheless displayed the rich variety of this festival. Although up to that time it was not known in detail among Europeans, it was, thanks to a kind fate, rescued from total oblivion by this final repetition on my third journey.

e. Significance for Culture History

X 575 196 The entire Kina arrangement must be briefly characterized with respect to its place in the general social order of the Yamana. On the whole, but also on account of many details, it strikes one as strange; its peculiar significance is unmistakably obvious. This is confirmed by the very word kína, for whose original meaning I did not find a satisfactory explanation. /1379/ In BD:165 it is equated with "flock, troop, herd" /cited in English/, as well as with "wigwam built apart and of logs always for superstitious purposes" /cited in English/, in fact, even with "to burn, flame up, kindle, to be burning up as a fire to catch" /cited in English/. One asks himself, how can the same word at one time mean "herd, troop, flock" and at another time, as a verb, "to burn, flame up..."? Even if one concedes that the fire is always burning in the Great Hut or that the meaning of "wigwam" /cited in English/ could be related to "grouped together" /cited in English/, nevertheless "hut, flock, burn" cannot be the same. A comparison of the other expressions relating to the Kina that are given in BD makes it easy to believe that Bridges consciously put the "superstitious purposes" /cited in English/ into the foreground. This judgment is correct insofar as the many Kina spirits actually do live in the belief and imagination of the Yamana. The Kina does originate in the realm of myth and fantasy, and its origin is told in the so-called myth of the upheaval (p. 1237).